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The ANSGAR LUTHERAN

TOO BUSY

By Mrs. W. R. Jackson

The Christmas rush was on. I stirred, mixed, beat, and baked, for all the favorite cookie, candy, and cake recipes must be repeated and sent to each loved one in order to carry on a family tradition. Everything must be finished in plenty of time to package properly and mail in the box.

It was also test time in our country school, so beginners were excluded for the day.

Six-year-old Kenny watched me while and then asked, "Mommy, can you play with me?"

I surveyed the kitchen in a hurry and replied, "I'm too busy, dear."

He was content for a few minutes, but, "Mommy, will you tell me a story?"

I laughed as I said, "Darling, Mama's too busy now."

It was quiet for a few seconds, but the little voice piped again, "Mama, why don't you rest?"

My mind raced over the many tasks yet unfinished, and I gave an angry brush to the kettle I was washing as I said, "Rest, honey, in a minute! Can't you see I'm too busy to rest?"

There was silence, except for the energetic rattling of pots and pans, as my son sauntered off to the davenport and flung himself down, commanding, "Tell me when it's five minutes." When the five minutes had passed, he perched himself on a chair in the kitchen and queried, boy fashion, "Say, Mom, you remember about That Sin?"

A little startled, I said, "Yes, dear, there are lots of sins, but you don't need to worry about them."

"Yeah, but there's one bad one, Mom. I don't want you to be doing it."

More than a little startled now, I turned to him. "What sin is Mama doing, dear?"

To my utter amazement, his wise little voice came back, "You know, the sin of being Too Busy."

The dish dropped. My mind spun back to the four or five weeks before when the sermon topic had been "The Sin of Being Too Busy." Slowly and thoughtfully, I dried my hands, slid back the pan of boiling candy, turned off the oven; then I tenderly gathered him to me as I asked, "What story do you want?"

"I don't want a story, Mama. I



just want you to rest so you won't do that sin about being Too Busy."

Feeling thoroughly chastened, I lay down on the bed to rest, maternal love warm and cozy like a mantle about me. I chatted and called to my child as he played, only to find that my lesson had just begun, for he impatiently stamped his foot and finished his sermon with this: "Why don't you try being still for five minutes? You know, God or Jesus might want to say something to you if you'd ever listen."

The silence was hushed and holy, for my six-year-old had taught me one of life's dearest lessons, "Be still, and know that I am God," and I had nearly missed his priceless words by being Too Busy.

—The Watchman-Examiner

News and Notes

Pastor Immanuel Petersen of Ruskin, Nebraska, has been elected superintendent of the Bethany Old People's Home at Minden, Nebraska. He is expected to take over the work before next September. He will thus succeed Pastor A. Hofgaard, who is the present superintendent. The Home has 63 guests.

Rockfield, S. Dak. Pastor E. Erlander. A Mission Festival was held October 16-18, at St. Paul's Lutheran Church with all-day services.

Pastor Wesley Anderson of Humboldt, Ia., was the speaker at the services. Special music was furnished by Mrs. Mark Mortenson with a vocal solo at the morning session and Jules Welch of Beresford with a vocal solo in the afternoon. The confirmation class sang for the evening program. Following the morning service, a fellowship dinner was held in the church parlors.

The entire church interior was completely redecorated before the series of meetings which concluded with services on Monday and Tuesday evenings.

The Festival meetings also included dedication services for the four newly installed colored windows, two new altar chairs and candelabra for the altar. The altar chairs were given in memory of the late Mr. J. M. Jessen of Rockfield and the candelabra were given in memory of Arthur T. Emerson who passed away last spring, by their families.

Confirmation services were held at the church at Rockfield on Sunday morning, October 30.

DR. SWANSEN IS DEAD

Dr. H. F. Swansen, history professor at Dana College since 1932, passed away suddenly on Dec. 3, after an operation at the Clarkson hospital in Omaha. Funeral services were held in the College auditorium Tuesday afternoon, Dec. 6. Interment in Blair cemetery.

Chicago, Ill. Mr. Martin Kjeldsen, a faithful member of Golgotha Church for 49 years, passed away at his home in Chicago, Tuesday, Nov. 15th, having been in failing health since last

August.

Funeral services were held at the Golgotha Church by Pastor F. C. M. Hansen on Friday, November 18th. Mrs. Stella Booher sang three appropriate hymns.

Mr. Kjeldsen was born May 22, 1868 near Skanderborg, Denmark, where he spent the days of his childhood and youth. On February 4th, 1890 he was married to Sina Andersen, with whom he migrated to America a few months later. Ever since Mr. and Mrs. Kjeldsen have made their home in Chicago, where Mr. Kjeldsen was employed as a cement worker, but has been retired in later years.

He leaves to mourn him, his devoted wife, with whom he had shared nearly 66 years of marriage, two daughters, Mrs. Kate Sorensen, and Mrs. Sina Michaelsen, and several grandchildren and great-grandchildren.

Last February 4th, Mr. and Mrs. Kjeldsen celebrated their 65th wedding anniversary with a host of friends at Golgotha Church. God gave them a rich and long life together, and for that reason, the loss is so great for Mrs. Kjeldsen, now in her sunset years.

Both Mr. and Mrs. Kjeldsen have endeared themselves to young and old in Golgotha Church. Mr. Kjeldsen had a quiet manner, but his vacant place at worship will be a constant reminder to our congregation of his faithfulness, sincerity and love.

Pastor F. C. M. Hansen delivered an inspiring funeral message, and emphasized that Mr. Kjeldsen was loved by all people and only good was ever said about him.

The passing of such a patriarch in our midst, as we enter the Advent season speaks solemnly to us all. As Advent is a solemn preparation for Christmas and the coming of our Lord, so Mr. Kjeldsen's life and passing is a reminder to us that we prepare our lives for that place in "Our Father's house with many mansions." Heaven is assured to those who trust in Jesus for salvation, and may this be a

real advent season in our hearts,—the giving of "ourselves" to Christ, so we may truly rejoice with the heavenly hosts!

Cherokee Indian Mission, Oaks, Okla. Sunday, October 16th, seven young people were received into communicant membership of our Oaks Lutheran Church by the rite of confirmation. All but one were from the Mission Home. Immediately following confirmation they joined with other members of the church in receiving the blessings of Holy Communion.

One of our aged Cherokee members Mr. Elias Foreman, passed away Nov. 10th at the Indian Hospital at Claremore at the age of 78 years. Mr. Foreman had been failing in health for some time. He became a member of our church by adult baptism in 1938.

Pastor C. A. Vammen was a speaker at the Oklahoma Women's Missionary Federation of the American Lutheran Church in Bessie, Oklahoma. Our Oaks ladies were invited to attend but due to distance this was not possible this year. It is hoped that this may be possible in years to come. This was during the last week in October.

Our Luther Leaguers were also invited to attend the meeting of their Luther League Federation in Oklahoma City in the St. Paul Lutheran Church Oct. 16th. Pastor Kaldahl and four leaguers drove over for this meeting. Since the American Lutheran churches are having their Bible camp at our mission, our Oaks young people are getting to become quite well acquainted with their young people. We are happy that it has become possible for our church to share with the American Lutheran churches in some of their activities.

There are about 70 boys and girls at the Mission Home at present. Mrs. Cornelius Russell, who last year was the house mother for the boys, is this year looking after the girls. Mr. Dale Whitehorn, who was discharged from the U.S. Navy in August, is the housefather for the boys. Mr. Whitehorn spent eight years in the home and was confirmed in our church before entering the Navy after graduating from high school. With school and activities in

(Continued on page 15)

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Spencer, Iowa

Editorials and Comments

THE NEW AMERICAN LUTHERAN CHURCH

are on the go. This was the impression we brought us home, after the three-day meeting held at Chicago the Joint Union Committee Nov. 29-30 and Dec. The Committee finished the documents necessary to be placed before the conventions of the four negotiating churches, the American Lutheran, the Evangelical Lutheran, the Lutheran Free Church, and the United Evangelical Lutheran Church this coming summer.

The documents include the Constitution and By-laws and the Articles of union. An enormous amount of work has gone into these documents. They are about 200 typewritten pages. The main work has been done by a subcommittee, the Joint Committee on Polity and Organization. The whole committee of 36 men has then met to organize and amend the report. We believe that the report is most satisfactory. Men from different traditions accustomed to different practices have put all their concerted efforts into the report.

About 5,300 congregations plan to unite into one church. The combined four churches have assets amounting to about \$93,000,000 in colleges, institutions and endowment funds. The new church will have over 1,000,000 baptized members when it is organized.

The day the new church will begin to function is set for January 1st, 1960. But the uniting is really a process which begins Jan. 1, 1956. From that date none of the churches according to a gentleman's agreement may make special commitments without the consent of the Joint Union Committee. By Nov. 1, 1956, Joint Action in the field of inter-Lutheran relation begins. In 1957-58 the four churches wind up their affairs. Also in 1958 before January 1, the members of the new boards will be selected. The year of 1959 will be historic, because during that year each of the four churches will have their last conventions, and the new church will meet in May for the constituting convention of the new church. During that year the old districts will meet for the last time, and the new districts will meet in constituting conventions. The new church will be divided into 18 districts. The 17 districts will have similar constitutions. The 18th district, which is Canada, will have a constitution, which is adapted especially for Canada, which is an independent country, and the Canada District will no doubt in the not too distant future become an independent church.

The Committee from Canada met with the Joint Union Committee at Chicago to present what they thought should be the best solution for Canada. It is hoped that they will soon be able to train enough of their own men for the ministry. It should also be stated that Canadian Lutherans are rather close in their relationships to other Lutherans, and that there is a fairly good chance of one Lutheran Church in Canada.

Where will the headquarters of the new church be?

The Joint Union Committee has had a sub-committee working on the possible place for a headquarters of the new church. The committee reported at Chicago and presented two cities, Chicago and Minneapolis. The committee of four men had voted two for Minneapolis and

two for Chicago.

This caused a lively debate after the problem had been ably presented from both sides. The argument was advanced that we should have the headquarters in a neutral place. By "neutral" was meant that a site should be selected where none of the four churches have their headquarters now.

We were impressed with the debate which lasted several hours. It was a debate which might well have split the whole committee. But we got the impression that those that favored Minneapolis would go Chicago, if the majority so decided. And also that those who favored Chicago would go to Minneapolis, if this was the decision.

It was finally decided to ask pastors and congregations to cast a vote in an opinion poll for the guidance of the Joint Union Committee. Before March 1st, each pastor and each congregation will be asked to mail their vote to the Joint Union Committee. Every congregation of 500 baptized members or less will have a vote and also every congregation with more than 500 baptized members will cast a vote for the congregation and one additional vote for every next 500 members or fractions thereof.

We do not feel that we should try to express our viewpoint. The request for the vote will be mailed to the pastors and the congregations by the respective synodical presidents together with information about the value of each of the two sites. This information will also be printed in *The Ansgar Lutheran* in January.

The American Lutheran Church will Join World Council of Churches. This was decided on Nov. 30. The question had been discussed at the September meeting, but final action was now taken without debate. Since two of the uniting churches are not now members of the World Council, the Articles of Union, however, stipulate that membership in the W.C.C. shall be subject for review at the first General Convention to be held in 1961. This gives the new church a chance to review the value of such a membership and thus the whole church will decide it by a majority vote.

A specimen budget for the new church was presented. It is based on the present budgets of the four churches. The sum of \$12,000,000.00 was suggested for 1960.

The sum of \$500,000 must be raised by the four churches to be used before the beginning of the new church. The obligation of each church will be based on the confirmed membership of the church. It was also decided to raise \$2,000,000.00 as a working capital which will be raised on the same basis as the \$500,000.00. These \$2,000,000.00 should be in treasury Jan. 1, 1960, when the new church begins to function.

We shall return to the union of these churches again and again. But let us finish this report by stating that it has been a great privilege for your editor to attend the meetings of the Joint Union Committee. It has been a great fellowship of Christian brethren. As we sat at the conference tables we hardly thought of one another as members of different church bodies. We are one, and we are sure that the new church will be blessed by God making us more able to win our fellowmen for Christ and bring the gospel to the nations.

As Christians Grow

By Justa Lee Allen

Being 'babes in Christ' has little to do with age. People young in years are often quite mature Christians.

At whatever age, during the process of Christian growth, questions often arise: "Why?" "Why did this happen to me?" "Why disappointments, struggles, heartaches, loss, suffering, defeat?" "What is the answer to life?"

As difficult as it may at first be for us to accept, the answer is: because, being babes in Christ, either we bring troubles upon ourselves through disobedience, or we fail to understand our Heavenly Father's wise way for us—His way, which is designed to **condition** us to the larger life of the spiritual Kingdom. For, in Acts 14:22: "We must through much tribulation enter into the Kingdom of God." And this answer is verified in the various experiences of life itself.

For example: there is a time in the life of practically every young person when an education to them is paramount in importance. The boy or girl has visions of the joys and advantages of college days. And early, throughout the grades—particularly in high school—the young student is made to understand that, with the help of his teachers, the realization of his dream depends in large measure upon himself: he or she must meet the daily requirements in the grades now, in order, later, to pass the entrance examination into college.

So it is with attaining the spiritual goal of life. The eternal home with God, which we call heaven, being faultlessly wonderful, according to Jesus' own description—therefore infinitely more important than any earthly goal—then surely here and now we can expect no less discipline than is required for college, by way of preparation for entering that home of the soul. The Apostle Paul felt it worthwhile, and necessary, to 'press on toward the mark for the prize of the high calling of God in Christ Jesus.' Philippians 3:14.

The conviction that life is a period of training for the larger spiritual life, which is eternal, is not a new thought. Neither is it new knowledge that in life we all experience both small and great troubles. But that God in His wisdom allows us to experience small troubles—beginning even in babyhood—in order that we might be able to withstand the greater trials later on may, to some, be a new thought.

This is true of disappointments, which never become easy to accept; yet, disappointments borne courageously can contribute to character building: as when the small eager boy loses the Soap Box Derby race that he has set his heart on winning; but the experience taught him the importance of being a good loser. Without a share in failure in boyhood, the man would be short, indeed, of endurance for the larger disappointments and losses of adulthood.

Likewise, the innumerable small hurts that each must endure, and rise above, serve, to a degree, as an antidote to greater sorrows to come. Even small joys have the disciplinary value, for who could endure the extreme joy of heaven without first having been conditioned to lesser joys here below?

"Why does this happen to me?" we ask.

In Gethsemane, Jesus did not ask: "Why the suffering?" He trusted His Father, and said: "Not my will, but thine be done." Luke 22:42.

The Apostle Paul didn't ask: "Why is the goal so distant?" He knew the 'rules of the game.' He desired to obtain the "prize" in Christ Jesus, and he continued to press on.

The poet did not ask for an easy path, but with his heart set on the goal, he prayed:

"By any way, however long it be,
By any way, however rough it be,
By any way, however steep it be,
Oh, Good Physician, if I get to Thee!"

As Christians continue to grow, they know that God, being good, wishes only that which is good for His children; and that God, being wise, knows there is no easy quick way to obtain eternal life. A Christian has a three-fold formula for reaching the goal of eternal life: keeping our eyes upon the goal, as did the poet; pressing on toward the goal, as did the Apostle Paul; and accepting, under all circumstances, God's will as our will, as did Jesus.

Having accepted this three-fold formula for our own victorious living, we can now do more than simply ask "why?", or patiently **endure** our tribulations: we can **use** them along The Way for the glory of The kingdom—the real measure of a mature Christian!

Church News from here and there

Lutherans Ponder Problems Church in Africa

Marangu, Tanganyika, East Africa—114 African churchmen and 53 American and European mission leaders gathered here on the tranquil shores of Mt. Kilimanjaro for the first Africa Lutheran Conference electing three Africans, one American and one European as co-presidents of the two-day meeting.

The predominance of Africans among the delegates served to bear out a promise voiced by Dr. Fridtjov Birkeli, director of the Lutheran World Federation's Department on Overseas Missions, that the conference would not become another white man's meeting.

In an analysis of the problems before the conference, WF mission executive, Dr. Birkeli, cited the main barriers "that have closed and are closing doors against Christianity in Africa," namely, "Islam, revived primitive religions, disorganized social life, polygamy, industrialism, secularism, materialism, complacent churches and inactive Christians."

"Islam is no longer confined to the Sahara; it is rapidly moving into the continent; some claim Islam is spreading at times faster than Christianity," Dr. Birkeli warned, but predicted a bright future for "Christians and churches of Africa when they arise in this decisive hour for the whole continent and dedicate themselves anew to go with Christ through closed doors."

The racial problem which permeates the problems of today's Africa was manifested not only in numerous conference addresses but also in private relations of Lutheran delegates in various parts of the continent. In the dining room of a Marangu hotel one delegate from South Africa claimed, "I have eaten with missionaries, of course, but never with white people like this."

"We think the system of marrying young wives is bad," said Mrs. Thomas Healle, "but towns are now full of young women who have no education who would help them to help themselves by way of work, and not high young men who are prepared to marry them. Many older people think if this is a good thing, and we do not reply easily because it is a choice between many wives or many children."

Another report received by the conference pointed out that the Lutheran

Church of Liberia "is modifying its stand on polygamy."

"We will now receive into full membership men who have more than one wife, provided that they had these wives before receiving Christian instruction. They may not take additional wives after becoming church members," the statement said.

It added that the church "has always accepted women of polygamous households on the theory that the women had no power to prevent this condition."

Congregation Names Itself 'A Mighty Fortress'

Dayton, O.—A United Lutheran mission congregation near here has called itself "A Mighty Fortress."

It is the only congregation in the country named after Martin Luther's famous hymn, "A Mighty Fortress is Our God."

Indians Call For Asians on Mission Fields in Asia

Geneva, Switzerland—The Lutheran World Federation has received a request from the Federation of Evangelical Lutheran Churches in India to employ only Asian personnel in new Christian enterprises in Asia, according to Dr. Arne Sovik, assistant director of the LWF Department of World Missions.

The request was formulated in a resolution adopted by the Committee on Overseas Missions of the Indian Lutheran federation at a recent meeting in Madras, India.

It stressed that "in view of the rapidly changing situation in Asia, the dominant principle in manning new Christian enterprises in Asia should be the employment of Asian personnel only, so far as possible, even though they are financed from the West."

This action, said Dr. Sovik, expressed the increasing desire in Asian churches for their own indigenous leadership.

"The day has come to an end when Westerners could send out any number of missionaries and have them welcomed in Asia," he added. "The Indian resolution re-emphasized the request from young churches for quality rather than quantity of personnel in the missions."

According to information available here, the Committee on Overseas Missions of the FELC in India, which is already represented by two mission

workers in the Lutheran Batak Church in Indonesia, also discussed expansion of mission work to other areas and voted to recommend the sending of an Indian Lutheran Missionary to East Africa to work among people of Indian origin there.

Reports Lutheran Churches Widening Their Fellowship

Minneapolis, Minn. (RNS)—A widening of the Lutheran fellowship to include people of varied national, cultural and racial groups has been "the spiritual adventure of this decade for the Lutheran Church."

Dr. H. Conrad Hoyer of Chicago made the statement to a national Lutheran Home Mission conference here. He is executive secretary of the division of American missions, National Lutheran Council, which sponsored the two-day meeting.

The day when there was a different Lutheran church for each national group is gone forever, Dr. Hoyer said in the keynote address.

"The charter membership rolls of many of our new congregations read more like the football roster of Duke University than the roll of a 'Scandinavian' or a 'German' Lutheran church," he said.

He attributed the changed mission outlook to the rapid growth of new communities, often in the suburban sections of metropolitan areas.

Dr. Hoyer reported that, according to a study to be published soon, 6.5 per cent, or more than 700, of the 11,000 congregations affiliated with the eight National Lutheran Council church bodies have non-white members or participants.

He also revealed that 892 new congregations have been organized in the past decade, or about one-twelfth of all the present congregations of National Lutheran Council bodies. The net increase, however, was only 407 congregations due to the merging or closing of churches.

The highest number of new churches, 142, have been organized in California, Dr. Hoyer said. Minnesota is second with 61, Washington third with 51 and Pennsylvania fourth with 45.

He said that nearly 150 congregations will be organized this year, a record number.

Attending the conference were 100 Lutheran home mission leaders from 18 states and Canada.

The Future of Trinity Seminary

Can a Small Seminary Render a Worthwhile Service to the Church?

By Dr. Ethan Mengers

The alternative which the Board of Education has undertaken to investigate is the relocation of Trinity Seminary "in a new territory where it might become the nucleus for a new seminary which could then serve the 'new' church." Attention to this alternative is due, in part, to the manifestation of a spirit of interest in preserving our seminary felt among our pastors, and among virtually all of our seminary students. It is the hope of the present writer that there will be a lively discussion of the future of Trinity from all ranks. We believe that there has been too little public expression of opinion on this subject, perhaps partly due to the feeling that we possessed no real alternative in the matter. This feeling, it would now appear, was not well founded.

If Trinity is moved to an entirely new territory, perhaps in one of the rapidly growing, great Lutheran empires in the west, it may well anticipate some considerable increase in enrollment over the years. If it were to double, or even triple, in size it would still remain a small institution compared to the "big three" within the merging bodies. Can a worthwhile service be rendered by a school of this size?

It has already been shown by Dr. C. C. Madsen that a seminary renders an important service to the churches within travel distance of its location. Placing Trinity Seminary in a wholly new territory would secure this value in its area. Can it be shown that a small seminary can also prepare men for the ministry effectively and without waste of resources?

It is the conviction of the writer that a small seminary can provide a high quality of instruction in theology; that it can do so without waste of resources; and that the advantage rests with the small school, except for certain specialized types of training.

The Lutheran Church has character-

istically insisted upon a well educated ministry. In current American life this means four years of college and three years of post-graduate training, and, frequently a year of internship under seminary auspices. In dealing with such post-graduate education, especially in so high a subject as theology, mass production methods do not serve. The assembly line makes fine motor cars; it cannot produce theologians. The ministry is a very personal, delicate, and spiritual matter. It grows in a garden where individual care is devoted to each plant.

The large institution possesses little advantage in the per unit cost of production. If the large school is to match the quality of instruction of the smaller institution it must increase its staff, divide classes into smaller units, and find ways of getting faculty-student contact in small groups. This will be expensive, also for a large school.

This is not to deny that the large schools are teaching their students well, nor that there are things only the large schools can do, for instance in offering work for the doctorate. The future of the large seminaries, however, is not at stake. They may look for continued, perhaps even phenomenal growth, in the new church. But the point is that the new church will be a stronger church if it also maintains seminaries of modest size in a fresh, growing territory.

Experience teaches that a well equipped small seminary does send forth well trained pastors. Who will deny, for instance, that well prepared men have gone forth from Augsburg Seminary, which must be regarded as a small school? How else can one account for the deep loyalty and attachment of the Free Church for its seminary, which it is determined to continue? Remembering that human judgment concerning "success" in the ministry is precarious, does it not, neverthe-

less, appear that the graduates of Trinity Seminary rank with those of the larger schools? Do not its graduates number as good a portion of the preachers, home mission pastors, ministrators, chaplains, etc., as the graduates of the larger schools? Can anyone discern any marked inferiority of the graduates of the smaller school, as a group, compared to those of the larger?

The writer's own training has brought him to small institutions and to large universities. His experience is that the best instruction was in the smaller schools, and in the large ones, the smaller classes were the best. Others report the same experience, and are supported by educators.

Students who have studied partly at Trinity and partly at larger seminaries often confirm this judgment. They tell us that in quality of instruction and in standards of work the small school does not suffer in comparison with others they know. They report that the classes in the larger schools were too large, class discussion was less fruitful, and the spirit less intimate. They even report that it is easier to get a given library book in the small school.

Educators point out that in post-graduate work such as theological education it is necessary to have a low student-teacher ratio. A ratio of 25 to 1, or 30 to 1, is regarded as too high. This poses a problem for the large, rapidly growing seminaries. The ratio at a small school such as ours, even if it were to increase considerably, could be maintained at an ideal level.

We believe experience teaches that a small seminary can render a valuable service, and that the elimination of any of the present seminaries will be a definite loss to the new church. The best interests of the new church would seem to lie in cherishing and strengthening Trinity Seminary.

Ethan Mengers

EXCERPTS FROM REVIEWS

The striking pure white cover of the 1955 **Christmas Chimes** is ornamented with red and black figures which represent a swinging bell. When you open the publication every Christmas you expect something out of the ordinary. Again this year the editor, Rev. Lyle Paulsen, has accomplished this.

The pictorial story, "That Trees May Live," by the editor tells of the tra-

OF CHRISTMAS CHIMES BY THREE

ditional Christmas tree and its spiritual significance.

If you are interested in having that Scandinavian touch on your Christmas table read "Christmas on Washington Island." This story will give you many old recipes for Danish kringle, cookies, Christmas stollen, and bread.

Do you know how we came to have

DANA COLLEGE FRESHMEN

lights on the Christmas trees? Ed Paulsen tells his version in the story "Stars in the Trees." This short story compares our lives with the stars in heaven and the twinkling lights on the Christmas tree. It points out that Christ came into the world to make our lives bright with love and eternal glory.

Larry Jorgensen, Omaha, Neb.
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A Challenge to Greater Sunday School Enrollment

By Soren S. Kaldahl

A wide awake church, that realizes its aim and purpose, is interested in offering Christian education to as many as possible,—to both children and adults alike. Sometimes it is very well to recheck to see how well this aim and purpose is being realized. It is hoped that the following study and comparison of the statistics of our church schools may serve as a challenge from this point of view.

In a comparison of the figures given in the 1955 Report with those in the 1954 Report of our synod we find there is an increase of 903 pupils in our Sunday schools, 173 teachers, 341 adults in Bible classes, 302 in the cradle rolls of all church schools have cradle rolls) and 780 pupils in Bible schools. This was an increase by districts as follows: Atlantic—50, Illinois—96, Wisconsin—189, Minnesota—10, Iowa—298, No. Dak.-Montana—a minus 9, Nebraska—10, Pacific—413, and West Canada—a minus 3. This shows that two districts had a loss in their enrollment, and that the Nebraska District had the best increase. But at best these increases were very small. Question:—Is there not a need for a real effort in Evangelism through the church schools of our synod?

Let us look at our enrollment figures by making some comparisons, which it is hoped will bring forth the question:—Are sufficient efforts being put forth in an outreach program through our church schools. The following is a comparison showing the percentage of the Sunday school enrollment in relation to the baptized and confirmed membership of our various districts:

District	S.S enrollment	Baptized members	Per-cent	Confirmed members	Per-cent
Atlantic	711	2477	29%	1567	46%
Illinois	1165	3196	35%	2006	55%
Wisconsin	3431	11054	31%	7276	48%
Minnesota	2431	7227	34%	3945	61%
Iowa	4675	13997	33%	7754	60%
No. Dak.-Mont.	954	2796	34%	1716	61%
Nebraska	3012	6462	46%	4301	70%
Pacific	5051	7845	63%	4886	102%
West Canada	752	1854	42%	1103	68%

These figures should help to give a clearer picture of whether all is being done through the church school that should be done. May these figures speak to us as leaders in our various districts to put forth still better effort. Question:—Is the adult potentiality of the local congregation being used to use both in teaching and in reaching out to increase enrollment of our church schools?

Adult Bible Classes. The adult Bible class department of our synod offers a marvelous opportunity for an increased enrollment in our church schools. The following statistical figures giving the percentage of adult Bible class enrollment to the confirmed membership by districts reveal the following: Atlantic—9%, Illinois—8%, Wisconsin—5%, Minnesota—6%, Iowa—6%, No. Dakota-Montana—6%, Nebraska—1%, Pacific—10%, and West Canada—4%. It must be concluded that the number attending Bible classes in our congregations is very low.

It has been interesting to note the emphasis and effort being put forth in other Lutheran synods in increasing interest and attendance in adult Bible classes. The board stresses the use of the Parents' Manual of the American United Church School Series and the organizing of parents' Bible classes. At the Intersynodical Committee Meeting in Columbus last month it was stressed that we have not and are not training teachers in teaching the Bible as we should, and that it could probably even be said that our seminaries have failed in training future pastors in teaching the

Bible. Question:—Is this not an area in which there is room for increased enrollment in our church schools?

Increasing Enrollment through Evangelism. Some of our church schools this past year have had blessed results in increased enrollment with the use of the Evangelism materials recommended by the Board of Parish Education. The materials recommended for this year, if used, will first of all bring blessings from a spiritual point of view to each child of each class that is using it. This is its most blessed feature, which should be a great reason for its use. A by-product of its use will be the reaching out to find additional pupils for the church school.

If there are Sunday schools, which did not use this material during the fall months, it is urged that such schools get the materials (order from Lutheran Publishing House) and make plans for its use at the beginning of the year, or it would be a most recommendable effort for any Sunday school during the season of Lent. Even a study of the manual at a regular teachers' meeting would be most meaningful to the teachers from the point of view of evangelism. It is recommended that each teacher be supplied with a manual. If this manual is studied by the teachers at one of their meetings, we believe that it will result in its use in the Sunday school. Question:—Has this fine recommendable material for an Evangelism Effort been used in your Sunday school?

Week Day Schools. A church school not only wants to increase the enrollment within its church school, but it will also be concerned about using every available means for increasing its Christian teaching opportunity. This is possible through Week Day Schools.

We know that in our synod very little is being done in the use of Week Day Schools. A few of our church schools are co-operating in released time for Christian education. One of our churches has a Christian Day School, and we know of another that is studying the possibility of having a Christian Day School. But we believe that it would be possible for most of our church schools to have some form of a Week Day School.

A Week Day School is where the children of a certain grade or grades meet at the church once a week for instruction in special planned course over a certain period of time. Such could meet right after the public school session on a certain day, or on Saturday. For children in upper grades they could meet at the church after supper for this course, which is quite possible in city churches.

It has been challenging to note the effort put forth by the Boards of Parish Education of the United Lutheran Church and the American Lutheran Church in creating an interest in and in promoting such schools within their respective church bodies.

The United Lutheran Church is just now completing a very fine series, which is called the "Week Day School Series" for all grades from the nursery group up through the 12th grade in high school. In preparing and publishing this series the aim was not necessarily to have a series to be used in released time, but primarily to be used in week day schools, which is definitely indicated by its name. Reports from the ULC board reveal that it is here that it is being chiefly used, and the number of church schools of their synod which are using it is growing greatly from year to year. (See this series advertised in the new Lutheran Publishing House catalogue.)

The American Lutheran Church has also been promoting this kind of school. Often their churches have begun with a grade lower than the two regular confirmation classes. That

(Continued on page 13)

Overhauling the Parish Program

A Layman's Viewpoint

By Tom Jorde

In the last issue we had an article about this subject by Pastor S. C. Kloth. We are very pleased to be able to present a paper by a layman delivered at the same Pacific District Convention.

I think that the subject that we have been assigned to discuss this afternoon is a most unusual one—OVERHAULING THE PARISH PROGRAM. Usually when something has to be overhauled, it is in pretty poor condition and needs attention immediately or more serious trouble will develop. Maybe this is true of some of our parish programs, but I really do not think so. Perhaps we need a minor overhaul rather than a major one.

Let me preface my remarks by stating that I owe a debt of gratitude to the Lutheran Church which I cannot repay. If any of my remarks seem to be critical, they are made with only one thought in mind—that is to expose some of the thoughts that frequently cross my mind as I have longed for a more vigorous and successful presentation of the Christian way of life.

It has always seemed to me that the recognition of mutual responsibilities is the keystone of successful cooperative effort. Applying this rule to the development of the Christian Church, it may be helpful if we try to define and outline some of the more obvious responsibilities of the church and churchmen.

As a layman, what have I a right to expect of my church? What has my church a right to expect of me?

The Primary Objectives

In every organization there is apt to develop a tendency to allow purely operational functions to supplant, rather than supplement primary objectives. So in the church, it is easy to lose in a maze of administrative detail our primary purpose which is to help each other **discover** and **do** the will of God in our everyday lives. There is a dangerous tendency in our modern culture to emphasize quantity at the expense of quality. The program of the church is too often measured by weekly attendance figures, balanced budgets, and the size and variety of its organizations.

Suppose a businessman operated his business by watching the volume of sales only, rather than the net profit on sales. He might wake up some morning and find himself broke because he did not consider these two important factors collectively rather than individually. So, too, God does not take inventory of possessions; God counts hearts. As a layman, I believe I have a right to expect that my church will recognize this truth and that it will appraise its accomplishments in terms of net spiritual profit.

The Factors

What then are the factors that are involved in determining the net spiritual profit of a particular congregation?

Certainly we would have to mention the Word and the Sacraments as the first factor. Other factors are the pastor and people of any given congregation.

The first factor, the Word and Sacraments, is the constant while the last two are variables. Since the Word of God is unchangeable, it is reasonable to assume that a large degree of the success that a congregation enjoys in the eyes of God is dependent on the words and actions of the pastor and people.

Concerning our pastor's words, it is well to emphasize that his most important words are those spoken during his sermons. I have often wondered how a pastor evaluated the effectiveness of his sermons. I think that many pastors would appreciate more comments from the people of his congregation about his sermon. I have talked to other laymen from time to time about sermons, and it is surprising to hear the different comments. I think that it might be in order to take a few minutes of the convention's time to discuss some of the things that the average layman considers that add to or detract from the effectiveness of a particular message.

Simple Language

First, we would like to have our pastors use simple language at all times. Most of us do not have college degrees as you know. You would really be surprised at the number of words that you use that we do not understand... words like theologian, homiletics, poltheism, ecclesiastical, even words like sanctification, regeneration, redemption, and vicarious, leave me a bit confused at times. In addition to simple words, we like short and simple sentences too.

When it comes to illustrations, we consider it to be most effective when the pastor takes his examples from everyday life and current events which well illustrate the Christian religion in action. Certainly the true value of a sermon can only be judged by the amount of listeners retain after we leave the church.

The continued success of the TV program "This is the Life," sponsored by the Mo. Synod, is based primarily on the simplicity of its message. A week ago they had a story about a garage owner in a small town who, because of his eagerness to build up his business, started to make certain shortcuts in his work so that he could beat his competition. He had a Christian mechanic working for him who did not approve of this policy of deceiving the customers. One day a man brought in his car for a brake job and said that he had to have it in two hours—a job that certainly should have taken four. When the mechanic got into the job, he noticed that the seal in the

ster cylinder was in poor condition; he called this The attention of the owner who told him to ignore it. The next morning while the mechanic was having breakfast, he read in the paper that the owner of the car had had an accident caused by faulty brakes. The mechanic immediately telling his boss pointedly what he thought about the company's business ethics. The owner of the garage tried to make amends for what had happened by fixing the man's car, by giving financial help to the family, and by visiting in the hospital where he was reassured that he wasn't necessarily one to blame. His mind was not at peace until he discovered that he had to ask for and receive God's forgiveness as well as that of his fellow man. Here, then, is an example of a message that was easy to understand, easy to remember, and easily applied throughout the week both at work and at home. In other words, it had a handle on it...something to take hold of and carry with us. We appreciate these same characteristics in a sermon—simplicity of language, illustrations that are easy to understand, and specific suggestions on how we as individuals can apply the teachings to our everyday lives.

Trend Toward Specialization

The past fifty years has seen a trend toward specialization in business, in farming, in government, in the professions, in almost every phase of our economy. As society becomes more complex, specialization becomes more and more necessary. Isn't it possible that this trend applies to our churches also? Many churches have found that parish workers make a valuable contribution to the effectiveness of the church. Others have found that it pays to seek professional help in the music department. I personally feel that when large amounts of money are needed for a particular project, such as a new sanctuary, a new educational building, etc., that the wisest course a church can follow is to seek the assistance of a professional fundraiser. This is one field where the "do it yourself plan" is not always the most effective.

What does this delegation of the various phases of the church's operation do? It releases our pastors from much of the detail of their work, thereby adding to the effectiveness of their ministry. It has been proven many times that there is a direct relationship between the

growth of a church and the number of paid workers.

I do not mean to imply that we as laymen can buy immunity from our obligations to our church by merely hiring more workers. I mentioned earlier that the church has a right to expect much from the laymen. First, and above all else, my church has a right to expect that I will so conduct my personal life and affairs so as to indicate the honesty of my profession of faith in Jesus Christ. As Christians, we must realize that we can very easily be stumbling blocks to others if we do not live our faith on a seven-day-a-week basis.

What the Church May Expect

Our church has a right to expect us to do our share of the church work. Not only to do what we are asked to do, but to cheerfully volunteer our time and talents wherever they are needed. Most of us think of church work as holding a certain office or position in one of the church organizations. This is fine and very necessary function, but how about the many other facets of church work that we seldom concern ourselves with. Are we really concerned about our fellow members, or do we feel that that is the pastor's job? Do we consider it our business to integrate new members into the church program or do we assume that the pastor will take care of that. Do we greet visitors and try to make them feel that they are welcome or do we feel that it takes too much effort to talk to a stranger. Since the pastor is an expert at it we will let him do it. Yes, we could add many more examples where we have a tendency to pass work onto the pastor when we could be sharing this work and the responsibility that accompanies it.

I think the relationship of the pastor and the people is well illustrated in Paul's letter to the Phillipians, first chapter, third verse when he says: "I thank God in all my remembrance of you, always in every prayer of mine for you all, making my prayer with joy, thankful for your **partnership** in the gospel from the first day until now." You will notice the word 'partnership' is used to describe the relationship between the pastor and the congregation. In a business partnership, a net profit inevitably results when the partners do their jobs well. May God grant that the church partnerships represented here this afternoon reap a great spiritual net profit as we go ahead with the work of His Kingdom on this earth.

Guides Protestants on 'Segregation' of Women

Cleveland—A charge that some Protestant communions, while voting free for desegregation of the races, "perpetrate spiritual segregation of women" was made here.

Addressing 3,000 delegates and visitors at the seventh national assembly of United Church Women, Mrs. W. Murphree MacLeod, New York general director of the organization, said denomi-

nations segregate women "either by actual vote or by remaining silent on the issue."

She said Jesus' admonition "Go Ye into All the World" was meant for "men and women alike."

"This unity," she declared, "means that women's groups should be willing to lose their identity as separate organizations when the integration of women into the total life and work of the church is a reality."

Women may continue to work together at certain times, Mrs. MacLeod added, but "such groups should be functional under the direction of boards and well balanced in membership of men and women."

Only in this way, she said, "can we fulfill our purposes and know the immeasurable greatness of His power in us as members of the household of God."

THE LUTHER LEAGUE

John W. Nielsen, Editor

Bible Characters

Five Of The Greatest

By John W. Nielsen

DAVID

One more Old Testament figure finds a place among our "Bible greats" before we turn our attention to the New Testament. He is David the King.

We might wish that we only knew him as the sweet singer of Israel or the shepherd king for then his life would be so much more beautiful. But the Bible with its characteristic candor does not hide his sin, and a sex-crazed Twentieth Century glamorizes that sin so that "David and Bathsheba" supplants David, the servant of God, in the minds of many.

David's sin was terrible, and it involved not only adultery but murder too. Yet the Bible recounts the incident not in order to magnify or glamorize sin but to reveal God's righteous indignation and the terrible punishment that He exacts. It emphasizes not the pleasures of sin but the torments that always follow when the prophet's finger points its accusation, "Thou art the man." It stresses the soul-piercing repentance that David must experience and the forgiveness that a merciful God bestows. The sin was an awful reality in David's life, but his greatness endures and is even increased by the depth of his repentance and the completeness of his trust.

Even when we first meet him among the sheep, David is favored of God who directs Samuel to anoint him king rather than his noble-featured brothers because although "man looks on the outward appearance . . . the Lord looks on the heart." Before his encounter with Goliath, David gives expression to his trust when he says that the Lord who delivered him from the lion and the bear while he was tending his flocks would also deliver him from the mighty Philistine.

In the midst of the popular acclaim that results from his victory he remains modestly unaffected. During the whole of his varied relationships with the jealous Saul, David shows the utmost respect for "the Lord's anointed"—even when the king seeks his life. Nowhere does his love for Jonathan and his respect for the king reveal itself so pointedly as in his lament for the slain monarch and his valiant son following the Battle of Gilboa. That this respect was not merely verbal is demonstrated by the fact that the false messenger is slain who claims that it was by his hand that Saul was killed, and by the manner in which David deals with the descendants of Saul. He avenges the death of Saul's son, Ishbosheth, who is his rival for the throne, and he

treats Mephibosheth, the crippled son of Jonathan, with the tenderest care.

As king, David longs to build a temple to the Lord who has been his rock and his fortress through life, but contents himself with making preliminary arrangements when God says that not he but his son shall have that privilege.

In his grief over Absalom he reveals the depth of his father-love.

Even more than in the events of his life we behold the greatness of David in the spiritual depth of his psalms in which he communes with God. Here is expressed his trust, his thanksgiving, and his adoration. He knows that He need "fear no evil" for his Lord and his God is with him. It is this that makes David great.

The Sound of the Chimes . . .

Have you heard the sound of the chimes this year? You can if you'll buy your **Christmas Chimes**.

You will hear their sound in Kai Munk's tremendously human account of the journey to Bethlehem and Edie Skobo's tender story of a poor boy's offering. Their happier notes will be heard in an account of the Christmas festivities on Washington Island and the sobering tones in the sketches from a mental institution and from a state prison. The Chimes of Bethlehem will sound for you as Clarence Jensen relives his experiences on the Judean hills and in the City of David. Not only these, but each of the selections included in the **Chimes** makes it peculiar contribution to the sound of the chimes.

From Bill Thomsen's expressive frontispiece to the picture of the bell in the tower of Bethlehem's Church of the Nativity, the art work and photography helps create the mood of the whole.

Again this year in the completed **Chimes** Lyle Paulsen has demonstrated his fine editorial ability and his own creative talent. His biography of a Christmas tree and his child's prayer with its accompanying illustration are notes from this year's **Chimes** that will not soon be forgotten.

Have you heard the sound of the chimes this year? You can if you'll buy your **Christmas Chimes**. J.W.N.

THIS WEEK'S ADVENT QUESTION:

Have I received Jesus into my heart as my Saviour?

Symbols of the Church

The Ship

By Myron Haleen

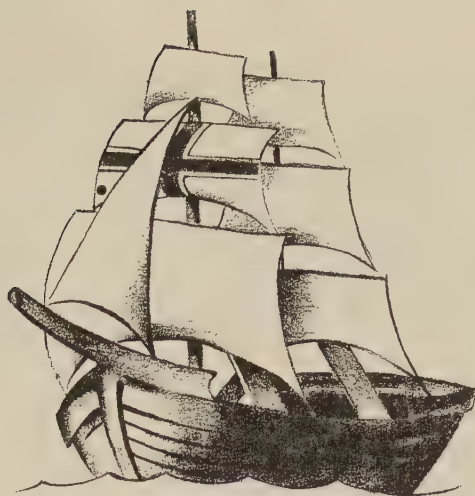
A ship, with its cross-shaped mast, is the symbol of the Church. This symbol is similar to that of the ark of the Old Testament in which eight people were saved from the waters of the Flood.

The nave, the name by which the main body of the church is known, is an interesting term derived from the Latin word meaning ship. In the days of the Apostles and early Church Fathers, the Church was thought of as the ark or ship of the Lord.

This symbolism of the ship represents the Church tossed by the stormy waves of persecution. It brings to our memories the disciples who sailed the Sea of Galilee and were saved from its stormy waves by the presence of Jesus. With the presence of the Saviour there is positive assurance of safety even today.

Sometimes the Apostles are shown rowing the ship; other times the Apostles are shown aboard the ship with the hand of God extended over them protecting the Church.

(Myron Haleen is a middler seminarian from Lynwood, California. Editor.)



The Hymns Youth Loves to Sing

"Holy, Holy, Holy" has slipped out of second place for the first time since our poll began as 42 leaguers from McNabb, Illinois and Hutchinson, Minnesota cast their votes. "Beneath The Cross Of Jesus" replaces "Faith Of Our Fathers" among the top ten hymns.

1. Beautiful Saviour (121)
2. Rock Of Ages (50)
3. Holy, Holy, Holy (48)
4. The Old Rugged Cross (38)
5. Living For Jesus (37)
6. A Mighty Fortress (34)
7. What A Friend We Have In Jesus (33)
8. Onward, Christian Soldiers (32)
9. Sweet Hour Of Prayer (31)
10. Beneath The Cross Of Jesus (28)

Just missing being listed are "Stand Up, Stand Up For Jesus" and "Faith Of Our Fathers." Our poll now represents the opinions of 226 leaguers from 16 leagues. With this poll Illinois has joined the states reporting.

Hartland who used the theme, "Conquering with Christ—Forever the Same." We were entertained by an Oregon League quartette composed of **Lois Eugster, Janice Owen, Dixi Smith, and Luverne Warner**, a flute duet by **Perla Roberts and Celinda Vogt** of Brooklyn, a vocal solo by **Elmer Petersen**, who is attending the University of Wisconsin, and the convention choir directed by **Mrs. Roland Hansen**.

Saturday morning at the business meeting it was decided to again have our winter retreat at **Camp Lucerne** and to support our Bible Camp and Bible Camp Sunday. It was also decided to support **One** magazine, **Christmas Chimes**, **Youth Sunday**, and other synodical Luther League projects.

The Ladies Aid of Oregon served the meals for the convention. The final meal on Saturday noon was followed by a friendship circle which officially closed the convention.

(The above report was submitted by **Laura Fincher** of St. John's League of Oregon. —Editor.)

People and Places

WISCONSIN DISTRICT

LUTHER LEAGUE CONVENTION...

The 40th Annual Convention of the Wisconsin District Luther League met at **Oregon**, Wisconsin, with St. John's Lutheran Church acting as host, November 3-5. The theme of the convention was "More than Conquerors." The banquet was attended by 106 young people from sixteen churches.

The convention was opened by **Pastor A. S. Petersen** of **Waupaca** on Thursday night. The theme of his message was "Conquering Doubt and Confusion." The Oregon League planned a mixer for after the service. **Pastor J. H. Thomsen** of **Denmark** led the Bible Studies Friday and Saturday mornings. He had drawn some effective charts using a mountain peak as a goal.

At the Friday morning business meeting the vice-president and secretary were elected. Our new vice-president is **Pastor Roy Mumm** of **Washington Island**, and our new secretary is **Joan Rider** of **Milwaukee**. **Pastor Roland Hansen** of **Brooklyn** is serving his second year as president, and **Carol Nielsen** of **Immanuel, Racine**, is serving her second year as treasurer.

Friday afternoon we visited the Lutheran Student House and the State Capitol in Madison. Our speaker at the Friday night banquet was **Pastor Carl Wildrick** of

---Enrich Someone's Christmas With a Chimes---

BY THE FIRESIDE

TOGETHER

Come, share the road with me, my own,
Through good and evil weather:
Two better speed than one alone,
So let us go together.

Come, share the road with me, my own,
And where the black clouds gather
I'll share the load with thee, my son,
And we'll press on together.

So make we—all one company,
Love's golden cord our tether,
And come what may, we'll climb the
way
Together—aye, together.

—John Oxenham

THE CHRISTMAS SPIRIT

There is a shallow view of the observance of Christmas that leads many to regard it as principally a matter of generous giving. If they are generous with their gifts they feel that they have exhibited the true Christmas spirit. To give lavishly to one's children and have little concern for the many needy children in this troubled world, is not to show the Christmas spirit.

It is no easy thing to observe the Christmas spirit, for the true Christmas spirit means "having the Spirit of Christ." Here is an example of the Christmas spirit at its best. The incident was reported in a religious periodical several years ago:

"It was Sunday night, December 7, in New York...word had burst through every radio that Japan had attacked American outposts in the Pacific...the very atmosphere was electric...People were subdued and serious...none more than were the members of the Japanese Methodist church who gathered for their regular evening service, then dispersed to their homes.

"The hour was late and one Japanese Christian hailed a taxi to take him home...Arriving there, he was taking out his coin purse to pay his fare when the taxi driver said, with a note of genuine sympathy, 'I don't want your money, brother; you'll be needing it...'and drove down the avenue.

"And that Japanese Christian walked up the steps to his door with a lighter heart than he had when he left his church a few minutes earlier."

—H. H. Smith, Sr.

CALM AND CARE

The unruffled blue of the cloudless sky
Meets the rippling waves of the restless sea,
As the peace of God and the fret of earth

Often seem at once in our life to be:
For the peace divine of the God of peace

Is eternal calm, like the boundless sky,
While the heart of man, in its restlessness,
Like the heaving sea cannot peaceful lie.

Yet they do not touch, and can never blend,

This most precious peace and most painful fear;
As the sky and sea do but seem to meet,

And are distant far, nor can e'er draw near:
So however long thou dost sail the sea

Thou canst never come to the azure sky,

And however long thou dost cling to care
On the Father's breast thou canst never lie.

It is upward only for evermore.
That the soul must soar if it peace would find:

In the love of Christ, in the heart of God,
Is untroubled calm for the troubled mind.

—From The King and Other Verses.

BIBLE ASSISTS EXCAVATORS

Searching for evidences of past civilizations in the Near East, archeologists always rely upon authoritative information contained in only one book, the Bible.

Not long ago, chapters 12 and 13 of the book of Genesis caused experts to unearth 225 sites of ancient habitation in desert country called the Negev. The Bible described the area as inhabited by people in the time of Abraham.

An American archeologist, Professor Nelson Glueck, believes that he further proved the accuracy of an account in Genesis 14 of a rebellion by a number of kings.

Tracing a chain of ruined cities from Southern Syria to Central Negev, he showed them to be the remains of a civilization destroyed in Abraham's day.

South of Jerusalem, other excavations now in progress revealed a fortress dating from the ninth or tenth century B. C. It covered nearly two acres of land.

Seal impressions found on jar handles dug up at the site corroborated descriptions in the Old Testament.

From the excavations, scholars also discover more facts about the early spread of Christianity in the Holy Land. For instance, when settlers moved into a house and started clearing rubbish from the floor, they uncovered a mosaic, part of the ruins of a fifth-century church.

In addition, the Bible's reference to copper mines between the Dead Sea and the Gulf of Aqaba led to the rediscovery of King Solomon's mines. They have been reopened and are being profitably worked again. —Grit.

IN STEP

By Jane Merchant

Sometimes a mother sets too brisk
A pace for small new feet
To keep with comfort, and will whisk
A child along the street;
But he is not obliged to race
Who walks with his grandmother.
The youngest and the oldest's pace
Match well with one another.

—Home Life

A PRAYER

God keep us through the common days,
The level stretches white with dust,
When thought is tired and hands up-raise
Their burden feebly, since they must.
In days of slowly fretting care,
Then most we need the strength of prayer.

—Author Unknown

DISCOVERY

"At the age of twenty," says the **Kreolite News**, "we don't care what the world thinks of us; at thirty we worry about what it is thinking; but at forty we discover it wasn't thinking of us at all."

DISCERNMENT

"Mr. Garvin," a man asked his tailor, "how is it you have not called on me for my account?"

"Oh, I never ask a gentleman for money."

"Indeed! How, then, do you get on if he doesn't pay?"

"Why," replied the tailor, hesitating, "after a certain time, I conclude he is not a gentleman, and then I ask him."

A CHALLENGE TO GREATER SUNDAY SCHOOL ENROLLMENT

(Continued from page 7)

what one church here in Oklahoma has done. Recently the pastor of this church told the writer of this article that now he has succeeded in having a Saturday class session from the senior confirmation class down to the fourth grade. Some of their churches have begun by having nursery and primary week day schools, and then have increased the number of grades as they were able.

This is probably a type of church school that should receive attention in our synod. This article would like to urge that congregational boards of Christian education or S. S. Staffs with their pastor study the possibility of such schools as a means for increasing the church school Christian teaching opportunity, and thus indirectly increase the enrollment of the church school. Question:—Are you, the boards of Christian education and S. S. staffs, studying the possibility of increasing the opportunities for Christianity and primary week day schools, and then have increased education in your church schools on the congregational level?

REPORT OF THE W.M.S. WISCONSIN DISTRICT

By Mrs. George Johnson

The annual meeting of the Wisconsin District W.M.S. was held in conjunction with the Wisconsin district annual convention at Pella Lutheran Church, Pella, Wis. The business meeting was held Saturday, Sept. 10th, at 3:30 P.M. Sixty-six delegates and pastors' wives were present.

Mrs. Julia Koldenborg, Kenosha, led the devotions reading from James 1:22. The local chairmen extended a greeting to those present. Mrs. Elmer Christensen, the district president, welcomed two new societies into the W.M.S., the Poy Douglas, represented by Mrs. Poy Jorgensen, and the Brooklyn, represented by Mrs. Einer Johnson. Mrs. Vernon Mortensen, Mrs. Albert Hansen and Mrs. Phillip Johnson.

The district secretary read a letter from Helen Margaret Jacobsen, our missionary in Numan, Nigeria Africa, telling of the work in the Girl's School. Mrs. Christensen gave a report of the district activities of the W.M.S. Mrs. Poy Jensen, Statistical Secretary, gave a report on the membership statistics. We now have 1606 members in the Wisconsin District W.M.S.

The following officers were elected: President—Mrs. Blanche Paulsen, Poy Sippi; Secretary—Alice L. Klingberg, Racine.

Stat. Sec.—Aline Miller, Waupaca; Miss Lillian Johnson, Racine, was elected by unanimous vote to serve on the nominating committee of the 1956 annual convention at Cedar Falls, Iowa. The district nominating committee for 1956 was elected as follows: Mrs. Cornelius Hansen, Racine; Edna Junker, Kenosha; Norma De Grave, Green Bay; E. West and Mrs. Helen Rudick, Poy Sippi, were elected auditors for 1956.

was moved and seconded and carried that we give Pastor Arnfeld Morck \$100.00 to be used in the work of translating the scriptures into the Colombian language. Pastor Morck has been doing some of this work. It was also

voted to give him a personal gift of \$25.00.

We voted to send \$100.00 to the Board of Foreign Missions to be used in one of the most needed countries. New projects were discussed and it was decided to help support the Brookfield area. We voted to give \$1,000.00 to that project and each society was to try to send a contribution by October 18, as that is when they are to have a Brookfield meeting. The total does not need to be in until later. We are also to continue our regular mission projects. Since we are 1000 members it should not be too difficult to work out the Brookfield project. An offering was taken for Brookfield, which amounted to \$78.53.

It was voted to continue the \$1,000.00 project in the event the Brookfield project was dropped.

Mrs. Harold Holm, Racine, gave a report on the meeting of the W.M.S. at the National Convention, Lynwood, California. A rising vote of thanks was given to the retiring officers. Mrs. Sidney Jorgensen, the new officer of the literature committee was introduced and she said a few words on the work of the committee.

Mrs. Christensen thanked the W.M.S. for their cooperation during her term of office saying she had enjoyed her work with them. She also mentioned that Kenosha had extended an invitation to the Southern circuit for the spring meeting.

NEBRASKA SPIRITUAL LIFE MISSION

Four United Evangelical Lutheran Church pastors took part in the Southeast Nebraska Conference Spiritual Life Mission of the American Lutheran Church. They are, Immanuel Petersen of Ruskin, Nebr., James W. Olsen of Lincoln, Nebr., C. M. Videbeck of Atlantic, Iowa, and Andrew P. Staby of Fremont, Nebr. The mission began with special services on Sunday, November 13 in twenty seven churches in the area and continued with evening services closing Thursday, November 17.

In the Pastor's Workshop for missionaries and pastors, Professor William Streng of Wartburg Seminary, Dubu-

que, Iowa, presented four studies in the Epistle to the Philippians and Dr. E. W. Mueller of the National Lutheran Council Rural Church Program presented studies in evangelism in the local congregation.

Of 7632 confirmed members in churches in the area 7191 were at the Sunday morning services. The cumulative total of attendance for the series of six services was 31,191.

Expressions by pastors, not of the American Lutheran Church and participating in the mission, indicated a oneness of faith and life of the congregations in the American Lutheran Church in this area and of their own. All non-ALC pastors participating were from churches planning union with the ALC in the forthcoming merger. Most of the congregations in this area are rural.

The most unfortunate letter in the alphabet, some say, is the letter "e," because it's always out of "cash," forever in "debt," and never out of "danger."

That's all true. Still, it's never in "war," always in "peace," and always in something to "eat." It is the beginning of "existence," the commencement of "ease," and the end of "trouble."

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By Ruth Muirhead Berry

An excellent novel based on one of the more recurring social problems—an interfaith marriage between a Protestant girl struggling to fulfill her antenuptial promises and a Catholic boy who also finds more problems than he anticipated. An exceptionally fair and unbiased treatment of this difficult situation. \$3.50

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	Pen- sion Fund
Total Synodical Budget \$275,202.00.	Budgets:	23229.00	87030.00	29940.00	61546.00	7800.00	1542.00	64115.00
Previously acknowledged	80878.99	6833.20	25074.69	5869.67	21397.04	3454.35	560.18	17689.80
Monterey, Calif., Rev. M. C. J. Engholm in memory of his wife, who pass- ed away a year ago	50.00				50.00			
Audubon, Ia., Eben-Ezer Luth. Church	39.61							39.61
Exira, Ia., the Ophelia Ladies Aid for Elim Home, Elk Horn	50.00	50.00						
Easton, Calif., Mrs. Maren Marthedal in memory of Mrs. Hans Jensen	3.00				3.00			
Easton, Calif., in memory of Bertha Johansen*	148.00				148.00			
Norwalk, Calif., Trinity Luth. Church	246.50		100.00	46.50	50.00			50.00
Morgan, Minn., Bethany Luth. Church, Thanksgiving offering	36.30							36.30
Kimballton, Ia., Daughters of Bethany	30.00	10.00	10.00		10.00			
Luverne, N. D., Luverne Ladies Aid, a Christmas gift	30.00	30.00						
Danabrog, Nebr., Luth. Ladies Aid for Elim Home and \$5 for the Oaks Children's Home	10.00	10.00						
Danabrog, Nebr., Luth. Ladies Aid	10.00						5.00	5.00
Reedley, Calif., Eben-Ezer Luth. Church	30.00							30.00
Brush, Colo., All Saints Church	17.10							17.10
Jacksonville, Ia., Bethlehem Luth. Church	15.00			15.00				
Neola, Ia., St. Paul's Luth. S. S. for the Oaks Children's Home \$13.10, for the Indian Mission \$13.09	26.19	13.10				13.09		
Selma, Calif., Mr. and Mrs. Julius Jensen in memory of T. L. Andersen	5.00							5.00
Upland, Nebr., in memory of John J. B. Nielsen, (Fredricksburg, Minden) Church**	12.00				12.00			
Albert Lea, Minn., in memory of Dora Romer: Rev. and Mrs. J. A. Lar- sen, Herning, Denmark \$10, Ellen Romer, Sioux City, Ia., \$10, Hilda Romer, Albert Lea, Minn. \$10	30.00					30.00		
Bowbells, N. D., relatives and friends in memory of Martin Petersen	15.00				15.00			
Underwood, Ia., Mr. and Mrs. Chris Petersen in memory of Mrs. Mary Bond	2.00				2.00			
Salt Lake City, Utah, Tabor Luth. Church	324.00	24.00	100.00		85.00		15.00	100.00
Oregon, Wis., St. John's Luth. Church	109.19			109.19				
Laurens, N. Y., St. Matthew Luth. Church	21.00							21.00
Poy Sippi, Wis., First Luth. Church	304.58	50.00	100.00		100.00			54.58
Minden, Nebr., Bethany Luth. Church	34.69						34.69	
Owatonna, Minn., Our Savior's Luth. Church	100.00		40.00		30.00			30.00
Audubon, Ia., Eben-Ezer Ladies Aid	10.00		10.00					
Neenah, Wis., Our Savior's Luth. Church	625.00	25.00	200.00	100.00	100.00			200.00
West Branch, Ia., Bethany Luth. Church	45.43							45.43
Aurora, Colo., St. Mark's Luth. Church	40.00		20.00		20.00			
TOTAL	83298.58	7045.30	25654.69	6140.36	22022.04	3497.44	614.87	18323.88

* Easton, Calif. In memory of Bertha Johansen. The words Mr. and Mrs. are omitted to save space. Jens Hoyer \$5, Hardy, Nebr., Donald Christensen, Bennie Christensen, Willard Christensen, Jerome Christensen, T. V. Kastrup, each \$2, all from Ruskin, Nebr., Dr. T. M. Hansen, Albert Lea, Minn. \$10, Sam Kaldahl \$5 and Eller Kaldahl \$4, Eugene, Ore., Dr. Ellis Jamison \$5, Sanger, Calif., Ansgar Christensen \$5, Riceville, Ia., H. Brockmeyer \$2, Bakersfield, Calif., Kenneth Anderson \$2, Racine, Wis., the others are all from Fresno, Calif., Mary E. Cooper \$2, William Hansen \$5, Andrew P. Juhl \$3, Herman Petersen \$2, J. C. Mickelsen \$5, Robert Jensen, Sr. \$2, Borge Nielsen \$3, John Walben and Carl Johnson \$5, Irving Raven \$5, Mrs. Annie Hansen \$5, Paul Mehrten \$2, Robert Erickson \$3, Jeppe Raven \$5, Frank-
lin Zior \$5, Del Pascoe \$5, Julius Sorensen \$10, Charles Erickson and Ire Erickson \$5, Norman Hansen \$5, Tony Jensen \$1, D. E. Ceder-
quist \$2, Delbert Cederquist \$2, Maren Marthedal \$5, Bruce Blackskill \$5, The Bergs, Mrs. Berg, Laurence, Johanna and Marie \$5, Richard
Hansen \$3. Total \$148.00 for Home Mission.

** Upland, Nebr., In memory of John J. B. Nielsen: The words Mr. and Mrs. are omitted to save space. Chris Paulsen, Mrs. Gertrude
Wilson, Kenneth Wilson, Julius Hansen, Leslie Aspegren, LeRoy Paulsen, Howard Paulsen, Sidney Paulsen and Harold Paulsen. \$12.00 for
the Home Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A.	Gen. Fd. Foreign Missions
Budgets:	20227.00	16000.00	10000.00	15000.00				40815.00	
Previously acknowledged	55468.72	9770.08	5298.07	4754.09	9150.63	121.24	76.98	25825.60	472.03
Monterey, Calif., Rev. M. C. Engholm in memory of his beloved wife Emma, who passed away a year ago	50.00	20.00	20.00			10.00			
Pasadena, Calif., Henrietta and Minnie Georgeson in memory of Sena Carlsen	5.00			5.00					
Pasadena, Calif., John Rasmussen for a chapel for Rev. Paul Johnsen	1000.00	1000.00							
Fremont Bluffs, Nebr., Ladies Aid of Trinity Luth. Church, in memory of Rev. Inadomi	12.00	12.00							
North Hollywood, Calif., Valley Luth. Church Guild	25.00		25.00						
Easton, Calif., in memory of Mrs. Hans Jensen: Mr. and Mrs. Chris Christensen \$5, Mr. and Mrs. Nielsen \$2, and Mrs. Dagmar Pilegard \$2	9.00			9.00					
Brush, Colo., the Sisters at Eben-Ezer and Christna Jensen and Edel Hansen in memory of Mrs. Herman Kjeldgaard	6.50			6.50					
Norwalk, Calif., Trinity Luth. Church	35.50							35.50	
Kimballton, Ia., Daughters of Bethany	20.00	10.00			10.00				
Greenville, Mich., St. Paul's Luth. Bible Class, for support of a native Bible Teacher in the Santal Mission	125.00			125.00					
McNabb, Ill., in memory of Jens Bundgaard from neighbors and friends	15.00							15.00	
Neola, Ia., St. Paul's Luth. S. S., Sudan Mission offering	8.83				8.83				
Calgary, Alberta, Can., Mr. and Mrs. Wm. Petersen in mem- ory of Jens Jensen	2.00				2.00				
Dickson, Alberta, Can., in memory of Mrs. Carl Christiansen	2.00				2.00				
Hussar, Alberta, Can., Our Savior's Community Luth. Church	24.40				24.40				
Bowbells, N. D., relatives and friends in memory of Martin Pe- tersen	15.00				15.00				
Audubon, Ia., Eben-Ezer Luth. Church	28.20							28.20	
Humboldt, Ia., Trinity Luth. Church	120.49							120.49	
Oregon, Wis., St. John's Luth. Church	163.65							163.65	
Brush, Colo., Past. J. Elling in memory of Jens Bundgaard	5.00							5.00	
Hamlin, Ia., Hamlin Luth. Church	24.55							24.55	
Audubon, Ia., Eben-Ezer Ladies Aid	10.00		10.00						
Audubon, Ia., Eben-Ezer Ladies Aid in memory of Rev. H. Ina- domi	10.00	10.00							
Waupaca, Wis., Trinity Luth. S. S.	30.00	30.00							
Kenmare, N. D., Norma Luth. S. S.	5.00							5.00	
Kenosha, Wis., the W.M.S. of St. Mary's Luth. Church: Salary 3 months for Mr. Biswas	43.20			43.20					
For Jacob, a hospital worker for 3 months in the Sudan Mission	25.00				25.00				
TOTAL	57289.04	10852.08	5353.07	4942.79	9237.86	131.24	76.98	26222.99	472.03

Received with thanks.

Blair, Nebr., Nov. 30, 1955.

H. J. Hansen, Treas.

S AND NOTES

(Continued from page 2)

church as well as duties and in the home, the boys and girls kept busy from day to day. During the past months the members of Helping Hands have been getting sewing and other hand work ready for their annual sale, which they have postponed to following the morning program sponsored by the school dinner at noon. The Oaks ladies like to have funds in their treasury with which to help the local church as well as the church at large. Recently they placed linoleum on a table in the church and on some of the tables used in our Sunday School rooms.

The annual fall Preaching Mission was held from October 30th to November 4th. The speakers were Pastor N. Hansen from Hutchinson, Minn., and Melius Bollesen, senior at Trinitarian Seminary. At the same time as the services were conducted in Oaks by Pastor Hansen, services were conducted in the Flint Chapel and in the Dave Miller home by Mr. Bollesen.

On Sunday Oct. 23rd, was used as Harvest Festival Sunday. Mr. Whitehorn had some of the boys from the home decorated the church with many colorful leaves from the surrounding woods. A special offering was for Lutheran Social Action. The slides about our home have been used by a number of churches during the past months. Ladies groups and Sunday schools. Anyone interested in using them should write to Pastor S. S. Kaldahl.

CORRECTION

Pastor C. S. Kloth's article in this week's issue, a final correction near end of par. 2, Col. 1, page 4 was misplaced and the context was disordered. The fourth line at end of paragraph should read: "greater than others, we must do this thru using

—L.P.H.

A BEAUTIFUL SOUND FILM IN COLOR

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S. S. Teachers' Institutes: The board of Parish Education is planning co-operative teachers' institutes with the board of the American Lutheran Church during the summer of 1956. The Midwest Institute will be at Dana College at Blair, June 24-29. The program, as it is being planned, is of a general nature, which should be very helpful to teachers of all our church schools. The program will include studies in the Bible, in Christian doctrine, and in methods pertaining to teaching in the various departments. A course is also being planned for beginner teachers in class procedures and methods. The plan is to have our pastors and leaders have a share in the programs as it can be realized. The dates and places of institutes in other areas will be announced later.

Churches Sponsor Ads ... Against Sunday Shopping

Billings, Mont.—Protestant and Roman Catholic churches here sponsored a series of advertisements in the Billings Gazette aimed at halting the practice of Sunday shopping.

The first ad in the series was directed primarily at the shoppers themselves. It said:

"If YOU don't shop on the Lord's Day, the retail stores will close on

Sundays."

The second, embodying a hint to the store owners, said:

"The retailer who closes his store on Sunday is thinking of someone other than himself. He ALONE deserves your patronage."

Churches whose pastors belong to the Billings Ministerial Association (Protestant) joined with four Catholic parishes in sponsoring the series.

THE KIERKEGAARD COLLOQUIUM AT CATHEDRAL OF ST. JOHN THE DIVINE—

Fifty American and Canadian professors of philosophy and theology and other scholars met last Friday, November 11, at the Cathedral Church of St. John the Divine, New York City, to honor the Danish thinker, Soren Kierkegaard, on the occasion of the first centenary of his death.

Mr. W. H. Auden, Prof. Paul S. Minear, and Prof. John Wild presented papers for discussion and debate.

The scholars, coming from 29 universities, colleges, and theological schools, and representing 11 different religious traditions, were invited to the Kierkegaard Colloquium by the Dean and Chapter of The Cathedral Church. The Rev. Howard A. Johnson, S.T.M., Canon Theologian of The Cathedral Church, was in charge of arrangements.

Prof. Wild of the Harvard Divinity School read the initial paper in the afternoon. His subject was "Kierkegaard and Contemporary Existentialist Philosophy." After an intermission for tea, Mr. Auden, poet and lecturer, presented a paper on "Kierkegaard and Corpus Christi."

The Kierkegaard scholars then partook of a Danish supper, at which the two guests of honor were the Rev. Canon Walter Lowrie, the foremost translator of Kierkegaard into English, and Dr. Henry Goddard Leach, Honorary President of the American-Scandinavian Foundation.

EXCERPTS OF REVIEWS

(Continued from page 6)

"On the Road," written by the Danish playwright Kaj Munk, gives a particularly appealing description of the journey of Mary and Joseph. Written in a modern manner, it puts the situation in a different perspective and brings it closer to our understanding.

A really delightful poem which is representative of most of the poems appearing in the annual is entitled "A Prayer at Prayer." Written by Lyle Jensen, this simple plea made by the shepherd to the shepherds and wise men realistically portrays a situation which might well have occurred at holy night. The request this time, however, is made by a child as

she bends over a manger scene lighted by candles and prays hopefully that Christ will find favor with her efforts as she thinks of Him on His birthday.

This 1955 issue of **Christmas Chimes** holds definite appeal for the whole family. Each member can find some article or poem that is suited to his interests. It would make a fine addition to the Christmas literature in any family library.

Joyce Arnold, Neenah, Wis.

God's mercy toward us is evidenced in "Christmas Is Everywhere," an article by Agnes Ringsborg, who has worked with mental patients. She has caught a glimpse of what many of us have missed in life. In her article two

pertinent thoughts are set forth: The talented musician who met misfortune could just as well have been you or me. Christ comes to those who are lowly of heart and gladly receive Him.

Another feature in the **Chimes** is a story written by a Dana student, Barbara Peterson of Farmington, Minn. "Out of the Depths" relates the deplorable spiritual state of many church members. The characterization of the individuals is well done and captivates the reader's interest.

Beautiful pictures, impressive poems, and humble prayers make the **Christmas Chimes** for 1955 an inspiration for our blessed festivity. May it help us put Christ into our Christmas.

Marie Boberg, Rosedale, Alberta

Christmas Chimes



VOLUME 35

edited by

LYLE PAULSEN

To set the bells of Christmas ringing is a joyful task made easier with the **CHRISTMAS CHIMES** of 1955. Its music, pictures, and stories in beautiful makeup will enrich the season's observance in every home. An excellent gift, a treasured greeting to the men in the service, or a valuable addition to the family bookshelf of Christian literature.

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This popular annual, again this year edited by Dr. Paul C. Nyholm, will be a most welcome Christmas gift. It is richly illustrated, contains a wealth of varied, entertaining, formative and inspirational reading matter. Among the contributors to this year's edition are Axel H. Andersen, August L. Bangs, Norman C. Bansen, J. Christian Bay, A. Farstrup, Fuglsang-Damgaard, P. Guldbrandsen, Esmeralda Hauglund, Anna Helledi, John Knudsen, A. Kvist, Enok Mortensen, Jens Nyholm, Agnes Ringsborg, Georg Strandvold, Ebba Strandvold, Svend Waendelin and J. M. T. Winther. It contains Christmas stories, memories of pioneer pastors, interesting interviews with Lis Hartel and other interesting people, notes about many other Danes in the U.S.A. and Canada, a birthday calendar for pastors in the A.E.L.C. and the U.E.L.C., etc.

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